What Shaykh Hamad al-Ansaari said about

'Aqeedah & Tawheed

Compiled & Translated by Abbas Abu Yahya

Miraath Publications

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[1] The statements here were taken from the biography of the Shaykh, which was compiled by the Shaykh's son AbdulAwal bin Hamad al-Ansaari who is a teacher in the faculty of Hadeeth in the prestigious Islaamic University of Madina. The Collection is called: 'al-Majmoo' Fee Tarjama al-Allama al-Muhaddith ash-Shaykh Hamad bin Muhammad al-Ansaari -*Rahimullaah*- wa Seeratahi wa Aqwaalihi wa Rihlatihi'. It is a large two-volume collection of the sayings, wisdom and various biographies of the Shaykh. The statements in this translation are all from his son AbdulAwal unless stated otherwise.

1 - The Division of Tawheed

'Tawheed al-Uooleeheeya [Servitude of Worship][2] is one of the three types of Tawheed, and it is the most important type of Tawheed because it is regarding the issue of Tawheed, which caused differences between the Prophets and their people.

Its definition is as some of the scholars defined it:

> 'Singling out Allaah for worship.'

Some of the scholars defined it as:

> 'Sincerity of worship for Allaah Alone who has no partner.'

Some of the scholars defined it as:

> It is the knowledge and acknowledgment that Allaah Ta'ala is the Possessor of Ulooheeyah [Servitude of Worship] and servitude of worship over all of His creation completely, and singling out Allaah Alone with all worship, and having sincerity of the Deen for Allaah Alone: <<And I (Allah) created not the Jinn and humans except they should worship Me (Alone)>>.[3]

As for what is designated for Tawheed, from the different terms and names then they are:

Tawheed al-Ulooheeyah [Servitude of Worship],

or Ilaheeyah, [Singling out Allaah for worship]

Tawheed al-Eebaadah [worship]

or al-Uboodeeyah [servitude],

Tawheed al-Qasd wa Talab [Intent & want][4],

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[2] From the different definitions of *Tawheed al-Uooleeheeya*:

Ibn Taymeeyah -*Rahimullaah*- said: 'Tawheed is to worship Allaah alone who has no partners.' [Majmoo' al-Fatawa 3/101]

Ibn Qayyim -*Rahimullaah*- said: 'Pure *Tawheed* is that one does not give the creation anything from the rights of the Creator and His Characteristics.' [Ruh 354]

Muhammad bin AbdulWahhab -*Rahimullaah*- said: 'It is singling Allaah out with worship.' [Kashf ash-Shubahaat]

[3] Soorah Adh-Dhāriyāt: 56

[4] Ibn Baz -*Rahimullaah*- said: 'Tawheed al-Qasd & Talb is singling Allaah –Subhanahu- out for your intention, your requests, your prayers, your fasting and all your worship.' [Majmoo' Fatawa wa Makalat 2/70]

Tawheed al-Amal [Action],

it has been called this because it is built upon sincerity of action for Allaah Alone.'

Then the Shaykh added:

'There are those who divide Tawheed into three:

- Tawheed Rooboobeeyah [Lordship]
- Tawheed al-Asma wa Sifaat [Names & Characteristics]
- Tawheed al-Ulooheeyah [Servitude of worship]

There are those who divide it into four parts:

The three previous ones, and they add Tawheed al-Mutaba'yah (Only following the Prophet -sallAllaahu alayhi wa sallam).'

Then the Shaykh said:

'Except that the well-known division in the books of 'Aqeedah Salafeeyah is the division into three parts.

- Tawheed Rooboobeeyah [Lordship]
- Tawheed al-Ulooheeyah [Servitude of worship]
- Tawheed al-Asma wa Sifaat [Names & Characteristics]

These divisions have become known due to the people of knowledge investigating and researching of the evidences of the Book and the Sunnah, and their looking into the Ayaat and the Ahadeeth.'

Then he said:

'The different types of Tawheed are connected, so whoever commits Shirk [associating others with Allaah in worship] in one type of Tawheed then he has committed Shirk in the other types.'[5]

[5] [Vol.2 p. 500 No. 166]

2 - The First Tawheed

'The first obligation on a human being is to learn Tawheed Ulooheeyah.'

Then he said:

'Indeed worship of Allaah is fearing Him, and it is obligatory to know Allaah with His Lofty Sifat (Characteristics). Indeed Allaah –Azza wa Jal – began His Book with Tawheed and ended it with Tawheed and that is by Soorah Fatihah in the beginning of the Qur'aan and Soorah Naas at the end.

It is obligatory upon every individual to open a school for Tawheed in any country whatsoever and this is the first thing that one should begin with.'[6]

3 - Tawheed & Soorah Fatihah

'Allaah Ta'ala began His Book with Soorah Fatihah to teach the people the importance of Tawheed, and all types of Tawheed are mentioned in Soorah Fatihah.

Likewise the Tawheed mentioned in Soorah Naas is the same Tawheed which Allaah – Azza wa Jal – mentioned in Soorah Fatihah. The wisdom is that you O humans, just like you exist upon Tawheed, then it is also obligatory that you die upon it.[7]

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[6] [Vol.2 p.539 No.376]

[7] The Messenger -*sallAllaahu alayhi wa sallam*- said: 'Say the testification, *'la illah ila Allaah'* (there is none worthy of worship in truth except Allaah) a lot, before there comes a separation between that and yourselves, and prompt the one who has reached death to say it.'

Shaykh Albaani said:

'From the Fiqh of the hadeeth:

The hadeeth shows the legislation of prompting the dying person to say the testification of *Tawheed*, hoping that he will say it and become successful.

The meaning of '…..the one who has reached death….'is the one whose death has now approached him, and he is still in this world where he has obligations, and it is possible that he benefits from the one who prompts him with the *Shahahdah*, thereby he says it, and becomes from the people of Paradise.

As for prompting him after his death, then along with that being a *Bida'* which has not been mentioned in the Sunnah, and also there is no benefit from this, since he has left the world where he has obligations to the world of recompense, and he does not have the ability to say the *Shahahdah*, << to warn the one who is alive >>

The way to prompt the dying person is to order him to say the *Shahahdah*. It is mentioned in some books, that you yourself should say it and not order the dying person with it, which is in opposition to the Sunnah of the Prophet -*sallAllaahu alayhi wa sallam*.'

[Taken from: Silsilah Saheehah : 467]

Soorah Fatihah is at the beginning of the Qur'aan and Soorah Naas is at the end of it. What is necessary for us is that we should not be busy away from the Qur'aan with anything else.

The first command that came in the Qur'aan was the command of Tawheed and that was in the saying of Allaah Ta'ala: << O you people worship your Lord>> and that was in Soorah al-Baqarah.'[8]

4 - Tawheed al-Mutabia'

'Tawheed al-Mutabia' is included in Tawheed al-Ulooheeyah.' AbdulAwal bin Hamad al-Ansaari adds: The definition of al-Mutabia' is: following the Messenger of Allaah -sallAllaahu alayhi wa sallam.[9]

5 - Kitab al-Tawheed

'The story of the Indian scholar who embraced the 'Aqeedah Salafeeyah and the reason was due to him reading Kitab al-Tawheed of Shaykh ul-Islaam Muhammad bin AbdulWahhab, this had been narrated to me by an actual witness.'

AbdulAwal bin Hamad al-Ansaari said: 'This story briefly, is that one of the scholars of Najd[10] gave a scholar from the scholars of India the book 'Tawheed' by Shaykh ul-Islaam Muhammad bin AbdulWahhab but he removed the cover so when this scholar read this book he accepted the belief of what was in it.'[11]

6 – Isteewaa [Allaah Ascending Above the Throne] is known

'Regarding the famous statement of Imam Malik 'al-Isteewa', the people of knowledge say about it: 'Indeed it is a constitution for all the Sifaat [Characteristics of Allaah].'

AbdulAwal bin Hamad al-Ansaari added: 'It is Imam Malik's saying: 'al-Isteewa [Allaah Ascending Above the Throne] is known, the Kayf (how) is not unintelligent, and questioning it is Bida'.'[12]

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[8] [Vol.2 p.531 No.331]

[9] [Vol.2 p.548 No.438]

[10] Najd is the central area of Saudi Arabia, Riyadh etc.

[11] [Vol.2 p. 697 No. 105]

[12] [Vol.2 p. 499 No. 162]

7 - Where is Allaah?

'Indeed the Asha'ira[13] say: 'Indeed Allaah Ta'ala is in every place.'

AbdulAwal bin Hamad al-Ansaari adds: meaning that they negate al-'Uloo [Allaah being High Above], and this saying of theirs is falsehood.'[14]

8 - 'Wahdatul Wajood' (Unity of Existence)

AbdulAwal bin Hamad al-Ansaari said:

'My father was asked about the Jahmeeyah[15] and Mua'tazilah[16] are they regarded as Kuffar?

He answered: 'They are not regarded as kuffar until the evidence is established against them.'

The questioner asked: 'What about the people of 'Wahdatul Wajood' (unity of existence)[17]?'

He said: 'As for them then they are regarded as Kuffar.'[18]

9 – 'Aqeedah Follows an Empire

'Indeed this country (the Kingdom of Saudi Arabia) has a great excellence of knowledge and scholars, indeed it has spread knowledge internally and externally 'may Allaah reward it with good.' So if a person examined the world today he will not find those who serve knowledge like they do. Africa and its people are generally Asha'ira Kalabeeyah, India is Hanafi Mat'arudeeyah, and Yemen is Mut'azilah Zaydeeyah, and these three types of people are the majority nowadays.

The Hanafis Mat'arudeeyah are the lion's share in majority and being wide spread because they were the rulers at the time of the Ottoman Empire.

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[13] A sect which denies some of the Names & Characteristics of Allaah.

[14] [Vol.2 p. 549 No.446]

[15] A sect which denies all of the Names & Characteristics of Allaah.

[16] A sect which only accepts from the revelation that which conforms to the intellect.

[17] That terribly evil belief that Allaah is in His creation and the creation is a part of Him.

[18] [Vol.2 p. 759 No.1]

Knowledge and 'Aqeedah follows an empire, without an empire there is no knowledge. The reason why people are deviated away from the 'Aqeedah Salafeeyah[19] are these sects.

When the Hanafis were in control of the judiciary at the time of the Abbasid empire they carried out a distortion and alteration of the 'Aqeedah Salafeeyah and distancing it from society and replacing it with the 'Aqeedah of the Mut'azilah al-Jahmeeyah, whereas the 'Aqeedah before them was the pure 'Aqeedah Salafeeyah.'[20]

10 - Philosophy Before the Revelation

'As for the Mubtadia' and they are those who negate the Sifaat of Allaah, they learnt philosophy, logic and intellectual reasoning before their learning of the Book and the Sunnah, and this is why they fell into negating the Sifaat of Allaah.'[21]

AbdulAwal bin Hamad al-Ansaari said:

'I heard him say: 'The word 'al-Hakimeeyah'[22] is an innovated word, it is originally from the orientalists, and some people have contrived it from them.'[23]

11 - Aqeedah of the Salaf in Africa

'If Ibn Toomarat was mentioned the Shaykh would say he was an oppressor and tyrant, and once he said: he is a false man. The Shaykh would say about him, that he was the one who took away the 'Aqeedah of the Salaf and prohibited it in Africa, and replaced it with the 'Aqeedah of al-Asha'ira instead, and Africa was upon the 'Aqeedah of the Salaf as-Salih before Toomarat.'[24]

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[19] The same belief as the Prophet -*sallAllaahu alayhi wa sallam*, his Companions & all those who followed his way.

[20] [Vol.2 p. 583 No. 235]

[21] [Vol.2 p. 485 No. 70]

[22] See the following link for statements of the scholars about *al-Hakimeeyah*

http://www.spubs.com/sps/sp.cfm?secID=MNJ&subsecID=MNJ07&loadpage=displaysubsection.cfm

[23] [Vol.1 p. 427 No. 282]

[24] [Vol.2 p.544 No. 416]

12 - The first obligation of the Asha'ira

'al-Asha'areeya say in their 'Aqeedah; 'That the first obligation upon every human is to look into the creation so that a person can know that it has a Creator who is Allaah Ta'ala.' They say this about Tawheed ar-Roobubeeyah [Lordship] and in their books of 'Aqeedah they do not mention any other type of Tawheed except this one.

Tawheed ar-Roobubeeyah is something, which is natural, and they do not mention Tawheed al-Ulooheeyah [servitude of worship] which needs to be studied with its texts and it is the first obligation upon the slave of Allaah to know Allaah by His Names and His Characteristics and to establish His worship, opposite to the previous saying of the Asha'ira. The scholars from the Salaf have refuted this previous statement of Asha'ira. The books of the Asha'ira like Ibn 'Aashir, as-Sanoosee al-Kubra wa Sugra, and al-Jowhara do not contain Tawheed al-Ulooheeyah.'[25]

13 - Where is the 'Aqeedah taken from?

'Indeed the deviancy of the Asha'ira and the Matroodeeyah in 'Aqeedah was that they did not take the 'Aqeedah from its principle source, which is the Book and the Sunnah but rather they took the 'Aqeedah from philosophy and logic and intellectual reasoning.'[26]

14 - Who are the Mua'tazilah?

AbdulAwal bin Hamad al-Ansaari said that Shaykh Hamad al-Ansaari said:

'Indeed the Jahmeeyah reject both the Names of Allaah and His Sifaat.

As for the Mua'tazilah, then they are the followers of Wassil bin 'Atta who was a student of al-Hasan al-Basari, before he deviated away from al-Hasan.

They were labelled with the term Mua'tazilah due to Wassil bin 'Atta answering a question when asked what is the verdict about the one who commits a major sin? So he (Wassil) answered: 'this person is in a place between two places.[27]'

Al-Hasan al-Basari was listening to him, and said: 'Indeed Wassil has isolated himself from our gatherings; meaning he has opposed the Sunnah.'

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[25] [Vol.2 p.546 No.427]

[26] [Vol.2 p.548 No.437]

[27] i.e. Neither in Paradise nor in the Hell-Fire.

Then my father said: 'Indeed the Mua'tazilah reject the Sifaat of Allaah rather than the Names of Allaah. The Asha'ira Kulabeeyah only believe in seven Sifaat of Allaah and they interpret the other Sifaat. The Matrudeeyah are the followers of Abu Mansoor al-Matrudi[28], and their stance to the Sifaat of Allaah is like the stance of the Asha'ira.'[29]

15 - Minor Shirk

'Regarding minor Shirk; there are very few people who do not fall into it, and this is why the Messenger of Allaah -sallAllaahu alayhi wa sallam- taught us a Dua' which we supplicate, which is: 'Allaahumma 'Aouthu bika un Ushrikka Bikka wa Anna A'aalam wa 'Aouthu bika min ash-Shirk al-lathi la A'aalam' - 'O Allaah I seek refuge with You from committing Shirk with You knowingly and I seek refuge with You in committing Shirk unknowingly,'[30] or wording similar to this, and it is necessary to memorise it.' AbdulAwal bin Hamad al-Ansaari added: 'Minor Shirk like Riyaa (showing off) etc.'[31]

16 – Praying for the Muslim Leader

'Ibn Taymeeyah said in 'al-Fatawa': 'Indeed Imam Ahmad would make Dua' for Ma'moon and pray behind him, even though Ma'moon oppressed him.'[32]

17 – Types of Kufr

'Kufr (disbelief) is of two types:

'Amali (practical), which does not take a person out of Islaam.

'Itiqadi (belief), which does take a person out of Islaam.'[33]

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.

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[28] He was Abu Mansoor, Muhammad al-Matrudi as-Samarqandi al-Hanafi al-Mutakalim. (d. 333 A.H.) He was from the leaders of the *Ahl-ul-Bida'*, a leader in Philosophy, and a flag carrier of *Ta'teel* and *Taweel*, who corrupted the beliefs of the Muslims.

[29] [Vol.2 p.513 No.221]

[30] Collected in 'Saheeh Targheeb Wa Tarheeb' 1/36/121 declared Hasan Lighayrihi by Albaani.

[31] [Vol.2 p. 482 No. 41]

[32] [Vol.2 p. 499 No. 163]

[33] [Vol.2 p. 502 No. 172]